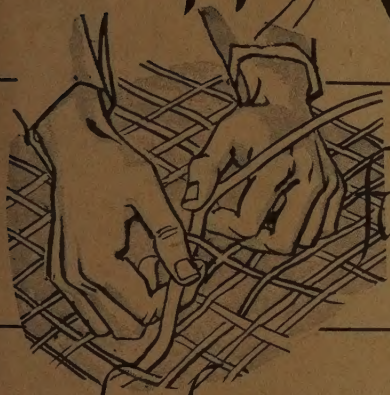
WE GIVE THANKS



for the privilege of work

for human brotherhood

for the good earth

for the grace of God

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

In this issue—special features on Thanksgiving and Advent

Lutheran Herald

November 24, 1959 • Vol. 43 • No. 47

Fifteen Years of Bible Reading...

IT WAS IN THE FALL of 1944—the next-to-the-last of the war years—that the American Bible Society launched the movement known as "Worldwide Bible Reading." In announcing the movement, the Society said, "Many in the Armed Forces have written asking their families and friends at home to join them in their reading in order to establish a spiritual bond which knows no limits of distance." Thus a sort of "net" of Scripture passages came to cover the world. Almost 100,000 people assisted in the selection of the first set of Bible readings, one for each day from Thanksgiving Day to Christmas.

At the close of these fifteen years, Worldwide Bible Reading is as much a part of the program of the American Bible Society as is Universal Bible Sunday, which has been observed for more than half a century. The world over, Bible-loving Christians center a portion of their daily reading of the Word around the selections recommended by the Society.

NOVEMBER

26 Thanksgiving ..... Psalms 103:1-2
27 ..... Psalms 23:1
28 ..... Psalms 46:1-
29 Advent Sunday ..... Acts 9:1
30 ..... Romans 5:1-2

DECEMBER

1 ..... Romans 8:1-
2 ..... Romans 8:18-3
3 ..... Romans 12:1-2
4 ..... I Corinthians 13:1-
5 ..... Acts 9:10-3
6 Sunday ..... Matthew 5:1-
7 ..... Matthew 5:17-3
8 ..... Matthew 5:33-4
9 ..... Matthew 6:1-
10 ..... Matthew 6:16-3
11 ..... Matthew 7:1-
12 ..... Matthew 7:13-2
13 Universal Bible Sunday ..... Acts 10:30-4
14 ..... Isaiah 9:2
15 ..... Isaiah 11:1
16 ..... Isaiah 35:1-
17 ..... Isaiah 40:1-
18 ..... Isaiah 42:1-
19 ..... Acts 11:19-3
20 Sunday ..... Luke 2:1-2
21 ..... Isaiah 53:1-
22 ..... Isaiah 55:1-
23 ..... Isaiah 61:1-
24 ..... Jeremiah 31:31-3
25 Christmas ..... Matthew 2:1-

For the last six days of the year, these passages a recommended:

26 ..... I Corinthians 15:15-3
27 Sunday ..... Acts 12:1-
28 ..... Galatians 6:1-
29 ..... Ephesians 4:1-
30 ..... Philippians 2:1-
31 ..... Hebrews 11:1-

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The Prophecy Candle

The First Sunday in Advent

e Candle of Prophecy
nifies the beginning
the time of waiting
the Light that
ke over the world
t first Christmas.

Collect—Stir up, we beseech thee, thy power, O Lord, and come; that by thy protection we may be rescued from the threatening perils of our sins, and saved by thy mighty deliverance; who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

O come, O come, Emmanuel,
And ransom captive Israel,
That mourns in lonely exile here
Until the Son of God appear.
Rejoice, rejoice! Emmanuel
Shall come to thee, O Israel.

O come, thou Dayspring, come and cheer
Our spirits by thine advent here;
Disperse the gloomy clouds of night,
And death's dark shadows put to flight.
Rejoice, rejoice! Emmanuel
Shall come to thee, O Israel.

Prayer—Lord God, Thou who art from everlasting to everlasting, who knowest all and who orderest all things in love: In mercy Thou hast decreed the salvation of Thine own. In love Thou hast prepared the way for the coming of the Savior. Through generations and centuries Thou didst keep the Candle of Prophecy burning—lighting the way for Him who was to come, pointing restless, seeking men to Him in whom alone peace may be found.

Let that Candle's light shine also for us, Lord God. We live in the day of fulfillment; we have seen the Advent of Christ in history. Yet the message of His coming must be ever new. Let Thy promises be fulfilled for us and in us; let not the light of expectation of His Presence ever grow dim. O come to us, abide with us, great God, Immanuel. Amen.

Let's discard false "Thanksgiving" practices and all their sentimental symbols: no more phony frost-on-the-pumpkin—no more inflating our collective lungs and blowing a sturdy blast on the good old cornucopia . . .

Don't try t

A FEW DAYS AGO, as reported in our press, a speaker before a local service club, a gentleman of impressive title and presumable distinction, used this phrase: "our democracy, our comforts." Democracy. Comforts. He seemed to think that those two words meant the same thing; he seemed to be defining our highest political ideal in terms of our rich material possessions. And I think our good Rotarians could hardly have missed the point when he continued (and I quote): "We are the most *comfortable* people the world has ever known." (Italics mine)

Some weeks ago, in another part of the country, a feminine radio artist was solemnly announcing to all whom it might concern that the rugged frontier spirit of early America is not dead. (Now I have no record of this broadcast, and never knew its source; but I heard it, and you'll simply have to take my word for this.) In tones that thrilled with honest admiration she told how the young wives of American soldiers, stationed abroad with their husbands, were fighting back with grand old American fortitude against the tribulations of their exile. They were having a rough time, but they were sweating it out like tough little heroines. It was true, she said, they were having little trouble in finding domestic servants; there were somehow plenty of those; but they were being forced to struggle along (and they *were* struggling, with all the heroism of true American womanhood) against cruel shortages of closet space; and because of quite inadequate refrigerators they were being forced to go shopping for groceries, not *once* a week as in good old deep-freeze America, but every blessed market day of the world!

It seems this year that our package of Thanksgiving prayers should be addressed, if not to Santa Claus, some Heavenly Executive in Charge of the Cosmic D tribution of Consumer Goods. This department is rea doing a job, at least in our territory. Service is prom and abundant, and the United States, in particular, being supplied by Celestial Special Delivery.

Now these things somehow suggest the spirit which we commonly celebrate Thanksgiving, and shall say what little I can in correction of that spi I wish we might discard false practices and all th sentimental symbols. Therefore, as Mr. James Rest would say, I nominate the following for oblivion:

Nominated for oblivion . . .

No more of this phony frost-on-the-pumpkin bu ness.

No more Pilgrim Fathers lugging fat turkeys out the forest primeval, their muskets cocked for hung Indians, under the benediction of the harvest moon.

No more pious and gluttonous banquets.

No more rubbing our complacent hands over groaning dinner-table and drooling over the turk until grace is finished.

No more inflating our collective lungs and blowi a sturdy blast on the good old cornucopia.

No more confusing the gentle glow of honest fello ship with the animal heat of a full stomach.

No more provincial pride masquerading as Christi righteousness.

No more governors' proclamations or other civic s stitutes for prayer.

No more assumptions that what we are now to ceive is the just reward of our national virtues, a also quite probably of our personal lives.

No more of the conclusion that because we gorged with special blessings we must surely be chosen people of God.

No more annual orgies of commercialism and s indulgence blasphemously called by Christian name Thanksgiving, even Christmas.

Let us bethink ourselves that a million "right gu *can* be wrong—even a hundred million—when they p form this farce in the name of national worship.

Dr. Francis Mason, the author of this article, is a professor of English at Gettysburg College (ULCA). He holds academic degrees from Harvard University and the University of Virginia, and is the author of a book of poems published by Yale University Press. He has also been published in the "Atlantic Monthly" and several poetry magazines.

ray with your mouth full!

What I have said so far I hope will be understood her as a prayer than a sermon. But if it is a sermon, uppose it has two texts. One of them is very simple; s this: Don't try to pray with your mouth full. The ond text was written long ago by a great American et. "By God!" he said—and the words are prayerful, profane—"By God! I will accept nothing which cannot have their counterpart of on the same terms." t seems to have become our custom to give thanks for universal grace than for our special blessings—blessings we enjoy while others do without them. worship our own superiority; we find it demonited in our comforts and conveniences; and over se we utter a parody of prayer.

To give thanks for a thing would seem to imply t we are both grateful and *happy* to receive it. But find untroubled satisfaction in the enjoyment of good ngs which are denied to our neighbors is a perversion Christian logic and a mockery of Christian love. give thanks for the dessert, but we take the dinner granted.

For these we give thanks . . .

How, then, *should* we pray? And for what *should* give thanks—if not for enjoyment of special privilege a suffering world?

We should give thanks, among many other things, the privilege of work. Dedicated labor is a high m of worship; it is both a prayer and an answer to yer; and it is available to every willing man. It is noblest active privilege; for, however humble our or, it makes us co-builders with God in the coniing work of Creation.

Of the saintly Brother Lawrence it was said that "he s pleased when he could take up a straw from the und for the love of God." "Our sanctification," he ught, "does not depend upon changing our works, in doing that for God's sake which commonly we for our own." " 'The time of business,' said he, 'does with me differ from the time of prayer, and in the se and clatter of my kitchen . . . I possess God in great tranquility as if I were upon my knees at Blessed Sacrament.' "

Let us give thanks, then, for humble collaboration with God.

Let us give thanks for our growth in the realization of human brotherhood. But let us give equal thanks for the saving thought that full brotherhood will be accomplished not by any trite slogan of equality but only by long patience and the healing years.

Let us give thanks, of course, for the good earth, and for the temperate use of material comforts. But never any thanks, to *any* god, for luxuries which are ours because we withhold them from others.

Let us give thanks for those issues and events in which we can honestly believe that we have been on the side of the right. But let us give equal thanks for the cleansing sense of error, and the grace that allows us to repent. As one of our thankful poets has told us, the roots of virtue are planted in remorse.

Let us give thanks for our new symbols of infinity. The old science pointed to intellectual mastery; the new science points to expanding mystery, and thus renews the necessity of faith. Let us be glad that Revelation never ends.

Let us give thanks for the beauty of the arts that lead upward into life. Let us know the artist as our effectual friend, and let us recognize ourselves as co-laborers in all the works of the human imagination. We are needed; artist and works are incomplete without us.

To angels and men . . .

Finally, let us give thanks for the human condition into which we were born—for old mortality itself. Being finite, we can change, and suffer, and look upward. Standing somewhere between the herded animals and the companionless solitude of God, we share the infinite. By our suffering we learn the benediction of joy. In our changefulness we become aware of the Unchangeable. In being human we both need and know the companionship of our own kind. All this we are given, and with it the power to receive in our mortal imperfection the grace of God. To know this grace, and to express it in our daily lives, is honest thankfulness. Thanksgiving is possible only to angels and men. It is our noblest capability.

TOMMY HAD A QUARTER

A children's story

by

James S. Kerr

Illustrated by Bert Bauman

One of a series of children's stories to be published in book form in 1960 by Augsburg Publishing House.

TOMMY LOOKED AT the bright new quarter in his hand.

"I will give you one every week," Father said. "It is for you to spend as you like."

"What shall I buy with it?" Tommy asked.

"That is up to you," Father said. "It's time you began to learn about money."

That made it very hard to choose. If Father had said to buy candy, then Tommy would know what to do. But Father did not say what to buy with the quarter.

"What shall I buy with this quarter?" Tommy asked Mother.

"You will have to decide," Mother said.

Tommy looked at the quarter again. It seemed like a lot of money. He looked closer and read some of the words on it. "Liberty," it said.

Then he read, "In God we trust." Tommy smiled. He knew what that meant. His Sunday school teacher had told him about trusting in God. His father and mother had told him about God too.

"I wonder what you will buy," Tommy said. He talked to the quarter. But of course the quarter could not tell him what to buy.

"Maybe the man in the store will know what to do with you," Tommy said. He picked up the quarter and went outside.

Soon Jerry and Mary, and Sally and Susie, and Billy and Willy, and Tammy and Sammy, all knew that Tommy had a quarter.

"What are you going to buy?" they all asked.

"I don't know," Tommy said. "I'm going to the store to see what it will buy."

So Jerry and Mary, and Sally and Susie, and Billy and Willy, and Tammy and Sammy, followed Tommy to the store.

The man behind the counter smiled when Tommy walked in.

"What will it be, son?" the man asked.

"I don't know yet," Tommy said. Tommy looked at the rows and rows of candy bars. He looked at boxes and bags of candy. He even looked at some toys. And then he remembered to look at some soda pop too.

Jerry and Mary, and Sally and Susie, and Billy and Willy, and Tammy and Sammy, all watched him. They pressed their noses flat against the window.

Tommy pointed to a box of candies. "I want some of those red candies. I want some for each of us."

The store man counted out the candies. Tommy gave the man his quarter.

"That will be fifteen cents," the store man said.

Tommy knew that a quarter was 25c.

The candies cost Tommy 15c.

The store man said, "You have 10c change."

Tommy gave each of his friends some of the red candy. Then they all went back to Tommy's house. But soon all the candy was gone. Then Jerry and Mary, and Sally and Susie, and Billy and Willy, and Tammy and Sammy, were gone too.

Tommy looked at the empty yard. He felt sad. Then Tommy looked at the dime he had left.

"I could buy more candy for myself," Tommy thought. But that did not seem right. That would be very selfish. Tommy liked to share with others.

"I could get my friends again," Tommy thought. But he knew a dime would not buy much candy.

He looked at the dime for a long time. It seemed very small. Then he looked for the words that he had seen on the quarter. Tommy had to look very close. The words were very small.

But there they were! "In God we trust!" This coin had God's name on it too! Tommy thought very hard. It seemed like so much trouble to know what to do with money. But it had God's name on it. Then God should know what to do with it!

The candy had been good. But it did not make him happy for very long. In a few minutes it was gone. Maybe it would be better if God told him how to use the money.

Tommy took the dime to his room. He placed the dime by his Sunday school book. "Now it's yours, God," Tommy said. "It has your name on it. You can spend it better than I can. You can use it for all the children in the world. The ones that we hear about in Sunday school!"

Then Tommy went out again. He felt much better. God could use the money for more children than he could.

Then Tommy saw Jerry and Mary, and Sally and Susie, and Billy and Willy, and Tammy and Sammy, coming into his yard.

Tommy smiled at them. They were his friends because he had shared with them. And Tommy's smile would stay a long time. He had shared with the whole world by giving some of his money to God. And now, Tommy knew, he had a whole world full of children for his friends!

The last in a series on worship
by Rolf D. Brandt . . .

The Parts of the Service

The Gradual:

Between the Epistle and the Gospel is found the Gradual. This forms a response to the Epistle and an introduction to the Gospel. Because the Gospel sets the theme for the day, and has from ancient times been accorded special honor (we stand while it is read, and we sing a response at its beginning and ending) the name "gradual" (a "step") is a fitting name. *The Service* gives much leeway here. The congregation may sing a hymn connected in thought with the Scripture readings, or the Gradual for the Season (see *Hymnal,* p. 117ff), or the choir might sing the Gradual for the Day (which is not found in the *Hymnal),* or the thrice-repeated "Allelujah" (a word meaning "Praise God").

The Creed:

As a response to the hearing of the Word, the congregation confesses or declares its faith. The Nicene Creed, prepared by the Council of Nicea in 325 A.D., is used on festival days, and days when there is a Communion. The Apostle's Creed, which is probably more familiar to the members of the ELC as a whole, may be used at other times. The authorship of this creed is in doubt. It seems to have taken its present form by 750 A.D. While neither creed is found in Scripture, both accurately express the essential teachings of the Bible for our salvation.

The Sermon:

While liturgically the Sermon is not the highest point in the Service, preaching has been instituted by God, and God has directed the ordination of men for this purpose. The Sermon therefore is vital to the worship service. However, it should normally be an application of the message of the Day, thereby assuring that the whole counsel of God is preached to the people every year, and thereby gaining added strength from the liturgy that supports it. The intention of *The Service* is not that one should come to admire a great preacher, but rather that one should come to worship and t "increase in wisdom and in favor with God and man It is well when the preacher decides with Paul t "know nothing among you save Jesus Christ and hi crucified."

At the close of the Sermon the congregation rises t receive "The Peace of God," which the risen Chri has given to His disciples from the first Easter day.

The Baptism of Infants:

In the *Service* as printed in the *Hymnal* no mentio is made of this sacrament; but on page 242, Rubric the place for Baptism, when administered during th morning service, is directly after the Sermon.

The Offering and the Offertory:

In the first service in the ELC *Lutheran Hymnar* the offering seems to be treated simply as a giving of portion of one's possessions to God. In the service of th new *Hymnal* our attention is called to other things t be offered. There is first, of course, the offering of gif for the support and maintenance of the local and natio wide institutions of the Church, and for its world-wid program of missions and benevolence. Then, in *Th Offertory,* chanted or said by the congregation, there the offering up of one's self to the nurture and guidan of our beloved Father, and the governance of our R deemer King. And still another aspect appears in th prayer which follows.

The Prayer of the Church and the Lord's Prayer:

These prayers continue the offering, for now we a humbly seeking to petition God, the Father of ou Lord Jesus Christ, to receive our thanks and praise fo all that He is and all things we have received fro Him, and to bestow upon all men on earth, as indivi uals and as groups, all that will be to their true welfa and to the glory of God.

General prayers such as this one have in many co gregations been omitted entirely, or shortened till the bear little resemblance to the original. It is true th the Lord's Prayer is a very short general prayer, an Jesus warns us against prayers of "many words." B what Jesus objects to in Matthew 6 are prayers th "heap up empty phrases." If general prayers are omitte from our services, how will we be disciplined therei to persevere in prayer, and how will we be kept awa of the many things for which we should pray? May w take this admonition to heart!

Psychologically, *the Prayer of the Church* has meri The congregation's response, oft repeated in this praye "We beseech thee to hear us, good Lord," tends to mak the prayer seem shorter, and helps the members of th

ıgregation to be kept aware of the meanings of the rds, since they must be ready to respond at the proper ıe.

The Benediction:

After a hymn, if it is desired, the Aaronic Benedic- ı is sung or said by the minister as he stands before altar and faces the congregation. The three phrases the Benediction remind us that the Old Testament, , knew the Triune God. The words are not a mere ression of a wish, but actually impart a blessing from ighty God. In Numbers 6:22-27 we read: "The Lord d to Moses, 'Say to Aaron and his sons, Thus shall ı bless the people of Israel: you shall say to them, The d bless you and keep you: The Lord make his to shine upon you, and be gracious to you: The d lift up his countenance upon you, and give you ce.' So shall they put my name upon the people of el, and I will bless them."

he eternal validity of this benediction is shown by New Testament addition, as found in our service: the Name of the Father, and of the Son, and of the ly Ghost" (See Matthew 28:19).

The Amen:

ı many congregations this closing "Amen" is thrice- eated, both as an echo to the trinitarian character he benediction, and also, using the number three ı symbol of completeness, as an indication that the ice has ended. If Holy Communion has been cele- ed, the three-fold "Amen" may also be taken as an nen" to each of the three offices, The Office of ıfession and Absolution, The Office of the Word, and Office of Holy Communion. Others would deny finality of the "Amen," pointing out that if the ek word "leitourgia" means "people-works" or "the k of the people," then what has gone on in church merely been the beginning of a week-long liturgy word and deed to make our King and His grace wn and believed among our fellowmen.

THE OFFICE OF HOLY COMMUNION

he Service provides that during the singing of the *rtory* the minister "shall uncover the communion els and reverently prepare for the Administration of Holy Sacrament." Then, after the praying of the *er of the Church,* the *Office of Holy Communion,* d *The Thanksgiving,* begins with a hymn. Note this *Office* is NOT a separate service.

The Preface:

his includes all of this *Office* which comes before Consecration. It is introductory to the actual com- ion. It begins with—

The Salutation:

The minister's greeting, "The Lord be with you," reminds us that we are entering a new section of the service. After the *Response* of the congregation we are told to "Lift up" our "hearts" . . . "Let us give thanks." All this calls our attention to the Gospel nature of Holy Communion. This is not a rite we are required to do in order to gain God's favor. It is rather our Triune God holding wide His arms to enfold us in His love, His hands (with our names "graven on the palms," Is. 9:16) extended out to us, entreating us to come and receive the gifts that will assure us of His forgiveness and love.

With the eager acquiescence of the congregation, the minister continues to pour out praise and thanksgiving, aware that "with Angels and Archangels, and with all the company of heaven" he and the congregation "laud and magnify" the glorious name of God. Depending on the season, the pastor includes in his chant of praise the

Proper Preface:

This "proper" ("changing with the day or season") preface gives voice to the particular reason for thanksgiving found in the act of God commemorated on that day or in that season of the church year. The climax of the *Preface* is

The Sanctus:

Isaiah 6:3, Psalm 118:26, Matthew 21:9 and Luke 2:14 are combined in what is called "the most ancient, the most celebrated, and the most universal of Christian hymns." The congregation therein greets the King who comes in the sacrament.

The Prayer of Thanksgiving:

Those accustomed to the first service of the *Lutheran Hymnary* associate the word "thanksgiving" with the final collect and hymn of the Communion Service. In the *Hymnal,* however, the actual Communion begins with this prayer, which includes the Words of Institution and which is intended to put us into a frame of mind fitting for repentant sinners who are about to receive a perfect heavenly gift. We miss the "Exhortation" of the ELC Service and the Common Service, particularly if we were to simply repeat the *Words of Institution* alone, as is permitted in the rubrics.

After the praying of *The Lord's Prayer,* the minister salutes the congregation with "the peace of the Lord," reminding us again of the Gospel character of Holy Communion.

The Agnus Dei

("Lamb of God") is a prayer of awe and wonder as the congregation stands in the presence of their King,

(Continued on page 13)

A Thanksgiving meditation
by W. Taliaferro Thompson . . .

Seek the Lord, and Live . . .

If a modern Amos—like his Old Testament predecessor possessed of a sense of history, keen eyes, and open ears—were to appear among the American people on this day of national thanksgiving, what would he say? He surely would begin by calling us to remember all God's goodness, and to rejoice and to give thanks for all His mercies. And with bold strokes he would draw the picture of God's blessings.

He would remind us that God brought our forefathers out of bondage in Europe, political and religious, to this good land, clothed with great forests, endowed with broad plains and fertile valleys, blessed by abundant rain, stored with minerals, criss-crossed by broad and navigable rivers, protected by wide oceans, free from the wars and dynastic struggles of other countries.

For generations our forefathers, under God's leadership, subdued and developed this rich land, enlarged its borders, cleared forests, bridged and harnessed rivers, tunnelled mountains, ploughed and planted fields, mined ores, drilled oil wells, invented machines, built great cities, and created vast industries.

So today while much of the world is overcrowded, we, their heirs, have *elbow room*. In the Netherlands there are 900 people in the square mile, in Japan 635, in Great Britain 560, and in the United States only 57. While half of the people of the world are hungry, we have food in abundance, with bountiful surpluses stored away. While most of the nations are desperately poor, we are rolling in wealth.

While three-fifths of the population of the world is illiterate, and another fifth nearly so, we have almost 3,500,000 students in colleges and universities; 88.2% of our boys and girls, ages 14-17 are in high school; 99.9% of those aged 7-13, and 77.6% of those aged 5 and 6 are in elementary schools or kindergartens.

Surely we are God's favorites. Amos might properly say to us, speaking for God, "Ye only have I known of all the families of the earth." How eagerly we cry "Amen" to such a statement; how happy we should be if he would stop there. But Amos cannot end with this. Whether or not we listen to him, he is constrained to continue.

Surely Amos would speak of our *indulgence in alcohol;* of the 5,000,000 alcoholics, ¼ of them women; of the crime, poverty, and wretchedness which result from such excesses.

Amos would score our *sexual immorality*. The nu ber arrested for sex offenses, the 200,000 illegitim births in 1956, the pornographic pictures and literat sold, the torrid movies, the erotic novels.

This modern Amos certainly would lament the *bre down of family life*. Perhaps he would refer to a judg statement that "America is the most divorced coun in the world," and the fact that there is one divo for every three marriages.

Amos would cry aloud about our *crime rate,* and indifference to human life. He would undoubtedly to upon the tens of thousands killed, and the hundreds thousands injured, in automobile accidents every y and to the nearly 25,000 murders and suicides annual the abortions, estimated at between a half-million a million yearly; the 2½ million major crimes comm ted last year, 53% by those under 18. There would a sad note in his voice as he speaks of juvenile cri He would make no blanket indictment of youth. would know that the great majority of our young p ple are fine and true; but he would be heart-sick t 750,000 boys and girls between 10 and 17, one of ev thirty in that age bracket, were arrested in 1957.

He could hardly fail to speak of the $20-25 bill spent each year in *organized gambling*. His voice wo probably rise in wrath as he faces us with the *bo scares and bombings* within the last two years. W a list there is—8 Jewish synagogues, 4 Christian chur es, 5 school buildings, 20 Negro homes!

Perhaps Amos would stress the *gulf that exists tween the rich and the poor*. There are those who h winter homes and summer homes, or who substit for the latter yachts or long, expensive vacations. would speak of rural slums and urban slums; as walks through any city he finds sections where th is room for the children to play and for their p ents to have gardens. Not far away there are a which stand in gloomy contrast—crowded, drab, di dark, brightened a bit by an occasional red gerani which raises its brave head above a tin can. Here finds the children of the poor—bedraggled, playing in streets—a life which is struggle and drudgery and mis

One of our magazines recently carried a feature a cle, "Planning for Your Children's Future—W Every Father Should Know." In it a wise econo writes of insurance, investments in stocks and bo

d real estate, and other ways by which a farsighted her can provide security for his wife and children. it what if the father is without work? At present, ir million are unemployed.

What if the father who has a job is poor! Not long o I sat in church by a gentleman, who, like myself, d come early. As we talked he spoke of his love for four children, and expressed his regret that he had n them so little. He had only two weekends off h month, and had been taking extra jobs on them it he might add a bit to his income. Then he said nply and sadly, in no spirit of bitterness or complaint, When you are *poor,* you can't do much for your chil-en." How could he plan for the future of his family, ien day by day they had barely enough to live on. wondered what chance he would have to get ahead, for was a Negro.

Amos might remind us that one indication that all is well with our civilization is the fact that one out ten has been, is, or will be in need of psychiatric lp; that foreign commentators refer to America as e vast mental hospital."

We have heard enough, and like Amaziah, we would sh our Amos to go back to his rugged mountains. We in defense, quoting one of our eminent theologians, "we are more religious than other nations"; that re than 60% of our people belong to some church or agogue, that our churches are filled, that we are nding a billion dollars a year on new church build-gs. that our gifts for *all* causes are at an all-time high. ely *God* must know all this and be pleased with -but not the God of Amos. The prophet will not let off: Hear him!

God is *personal*—how real is your religion? Do you ow Him?

God is *sovereign*—do you put Him first? Are your as in life spiritual?

God is *righteous*—with Him morality and religion, ryday life and worship must be bound together; His cern is not for the size of your country, your armies, r cities, your houses, your cars, your bank accounts stock-holdings, your school and college enrollments, r church membership or budgets; His concern is the way you are keeping His law—how fully the hings of Christ are wrought into your life.

Christ said: "He that saveth his life shall lose it"; man's life consisteth not in the abundance of the ngs which he possesseth"; "Seek ye first the Kingdom God and His righteousness."

How does life in America chime with His words, and example? With Him spiritual values come first. us look again at ourselves and our nation.

Sorokin declares that ours is a "sensate culture." Rein-ld Niebuhr affirms that "we are more secular than any er nation." And a college survey of youth around the world reports that our nation is more than any other preoccupied with material things. Can we deny that the goal of the great majority of our people is success, and that the key word of our life is competition? Do we not equate success with possessions—money, position, power, prestige?

The prophet Amos has only to look at our advertising, its purpose, and its appeal to condemn us. Does it not seek to make us unhappy with what we have; does it not call us to spend more, to buy more, to avoid denying ourselves, to borrow, and enjoy life *now?* There is no need for a down payment. We can have three years to finish paying for this, or that, gadget.

Who of us can deny that he helps create this hurtful, secular climate? Are we not all guilty; and do not we have some responsibility for the sins of others? Do we who are Christians lift our voices against such a society; do we resist it, and condemn it by the way in which we live? Do we still live simply, though our income increases?

Has the Church or the nation responded properly and gratefully to God's goodness? Can we hope for His continued blessing? Do we deserve it? Have we worthily expressed our gratitude, not just in words, but in upright and kind lives? Must not Amos call *us* to repentance, utter the same cry that Israel heard, "Seek the Lord, and live."

Involved in our turning to God is not only our own future, but the future of the other nations of the earth. In a real sense, on America's repentance and new devotion to God hangs the fate of the world. I am sure that America's repentance and the revival of true religion will not come until we who call ourselves Christians are so significantly different from those who make no claim to be His followers, so much like our Lord in our willingness to serve and sacrifice, that we shall convince those outside the Church of the reality of the Christian religion.

Back in the Old Testament, Amos held before the people of Israel the alternative to repentance. Seek God and live; if not, doom! The judgment of God is inevitable. In the thinking of Amos, sin carries in it the seeds of its own destruction. The people of Israel could no more be unfaithful to the covenant, self-indulgent, and indifferent to their brothers' needs and continue to prosper, than they could drive horses over jagged rocks or plow the ocean with a yoke of oxen. Unrepentant violators of the covenant, the people must now prepare to meet their righteous God. Even now Assyria looms on the horizon. Within a generation Israel's glory was at an end and her people were in exile.

Recently I picked up again a book by Sorokin, entitled, *Man and Society in Calamity,* and found him say-

(Continued on page 13)

How Advent Got Into Our Calendar

By Walter G. Tillmanns

THE SOLEMN AND JOYOUS SEASON which we are entering on Sunday November 29, was not always observed in our Church. In fact, it was formerly a season of strange pagan customs and peasant revelries, some of which have survived to our times, especially in the Old Country. To be sure, these heathen customs have been overlaid with a Christian veneer, but this veneer is so thin in places that the old idolatrous superstitions still show through.

Perhaps the early Church Fathers were concerned about these heathen abominations when they first transferred the Feast of the Nativity of our Lord from January 6 to December 25. For the season of the Winter Solstice had been a season of boisterous abandonment from the Mediterranean to the North Cape. In any case, Bishop Chrysostom of Constantinople expressed his joy over the fact that the celebration of the birth of Christ had been shifted to December 25 a few years previously and strongly recommended that it should be observed on that date throughout the Christian Church. We know from the records that between 325 and 350 A.D., Christmas was for the first time celebrated on December 25 in Rome, capital of Western Christendom.

But there was no Advent Season. However, soon—perhaps as early as 380—we find suggestions that there should be a period of preparation for the coming of the Lord. The Synod of Saragossa, meeting in that year, mentioned the possibility of such an observance. Maximus, Bishop of Turin (415-466), preached a series of sermons on the topic *De Adventu Domini*, "On the Coming of the Lord," but we find no special reference as to time and content of the season. In the following centuries Advent was observed, but the length of the season varied as did its chief emphasis. In Milan the season lasted from mid-November until Christmas, a full six weeks. In the Sacramentary of Pope Gelasius the length was reduced to five weeks. In the Eastern Church it began immediately after St. Martin's Day, November 11, and lasted 40 days and 40 nights, an allusion to the 40 days and 40 nights which our Lord spent in the wilderness. Even today the Lenten Season and the Advent Season are parallel seasons in the Eastern Church.

Pope Gregory VII (1073-1085) finally fixed the duration and the content of Advent, and although the Reformers varied slightly in emphasis and the people in general disregarded the penitential character of Advent and permitted all kinds of strange customs to survive, the Roman Church officially has followed Pope Gregory until our day. Lutherans and others have more or le followed his lead.

Pope Gregory shortened the season to four wee setting its beginning to the Sunday nearest the day St. Andrew the Apostle, November 30. Thus, this ye Advent begins on Sunday, November 29. He a decreed that it should be a period of penance and th the Second Coming of Christ should be emphasiz throughout the season. We Lutherans still preach on t coming of Christ to judge the quick and the dead at least one Sunday of the four Advent Sundays. C emphasis, too, is that Christ came "to man, in ma against man." But we put greater stress on holy joy th on holy repentance. In the Church of Rome even this day no marriages are solemnized during the Adve season, although it is not considered a season of fasti and abstention in the strict sense of the word.

It is interesting to note that Luther made almost no ing of Advent. During the millenium between the P of the Roman Empire and the Reformation, Decemb 25 was generally considered the beginning of the n civil as well as of the new church year. After the Refo mation the date for the beginning of the civil year w set on January 1 as it had been observed in the Roman Empire, and gradually Advent replaced Chri mas as the beginning of the Church year.

Some of Luther's contemporaries, foremost John Bre of Swabia, put renewed emphasis on the observance a period of preparation, and a century later we see t most beautiful flowering of Advent in the Luther Church in the hymns of Paul Gerhardt and other sev teenth century writers. Today Advent is once more wi the mystic John Tauler—two centuries before the R ormation—called "the time of the year which like M surpasses all other times in joy and solemnity." It is integral part of the Christmas Cycle, lasting from Fi Advent to Epiphany.

But as we look at Advent customs which are observ mostly outside the Church, we meet a great profusi and confusion everywhere. It seems that every one fro the old Germanic and Norse gods Odin, Wotan, Th and Donar to the kindly "Saints" Martin, Nichol Andrew, Stephen, Lucia, and Barbara; from demo goblins, and ogres to kindly helpers and repentant s ners has been crowding in on the season. Some of t special customs reserved for St. Martin, Luther's patr saint, have been taken away from him and have be transferred to St. Nicholas, who has received the lio share of Advent honors. In these latter days St. Nicho

become, by way of the de-Christianized German *ihnachtsmann,* the ancestor of our commercialized ita Claus. But the other saints are holding on tena- usly to their special privileges, and thus we find that different parts of Germany there are duplications of ervances.

lthough the Church has mobilized a formidable ıy of saints against the old heathen gods and demons, y merrily continue their annual trips from the North e throughout Western Christendom, either accom- ying the saints as helpers or obstacles, or crawling the furry clothing of the saints themselves. But who uld now accuse old Santa Claus of being subversive?

he chief trouble seems to be that the beginning of vent more or less coincides with the beginning of the Germanic winter season. Our forefathers had three ons, whereas the Romans and other Mediterranean ple had four. St. Martin's Day, November 11, thus the place of the traditional beginning of winter. St. Martin's the animals, including the geese, were en from the fields to their winter homes. Since it economically unprofitable to feed all the geese ough the long winter season, many of them were put lhe knife and eaten. Thus we have today the *Mar- gans* which is a *sine qua non* for thousands of Lu- ans in the Old World without their knowing why tly they must eat a goose on November 11. I suppose insistence on eating a turkey at Thanksgiving may e a similar early history of economic necessity, al- ıgh turkeys as well as geese have become rather ensive companions of our table joys. Some of this se-eating was later transferred to St. Nicholas Day, ember 6, or even to Christmas. In some regions the se is eaten at all three festivals, in some at two, in e only at Christmas.

nother custom, which everyone who does some llening knows is a necessity, was the transferring of ıts and even of bushes into the warm indoors. It so pened that these plants and bushes often blossomed y days later, at the day of the Nativity. Originally was considered a symbol of nature's continuing vth, but after the arrival of Christianity in the north- countries the symbol was applied to the "Rod out esse." One of our most beautiful Christmas hymns tells us: "Lo, how a Rose e'er blooming." Even re the branches did not blossom forth, they were t to build pyramidal Advent trees, often decorated ı apples. More about the origin of the apples on ent decorations and in St. Nicholas' bag later. But might add here that the gentle saint or his often id road-companions found ample use for the branch- nat did not blossom forth, when they visited little lren who had not been good children during the

Next week: Santa's Spiritual Ancestor.

WORSHIP

(Continued from page 9)

who is meek, and brings peace. Then the members gather at the altar for

The Communion:

in which the repentant and believing sinner receives the body and blood of our Lord Jesus Christ, under the bread and wine, given and shed for the remission of sins, and giving life and salvation. Here each individual receives, if he has faith, the personal presence of the God-man Jesus. Yet, because all are united in the body of Christ, this reception is the most unifying factor in Christian experience.

The Nunc Dimittis

("Now lettest depart"): The communicants declare their faith that they have received the promised "salutary gift" and are at peace with God.

The Prayer:

Versicles which are much repeated in the Psalms introduce the final "thank you, God," prayer. This is followed by happy exchanges of versicles between pastor and congregation, ending on the note "Thanks be to God."

The service then quickly comes to a close with the *Benediction* and *Amen* as stated earlier in this article, leaving the members who have participated different from what they were before, for no Word of God shall return void. Those with a living faith have been made more able and equipped to live happy and fruitful Christian lives.

"SEEK THE LORD" . . .

(Continued from page 11)

ing at the very end of the book that the best way out of this crisis was marvelously formulated long ago. "Therefore, I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. But seek first the kingdom of God and His righteousness; and all these things shall be added unto you. . . ."

Unless we follow Christ's teaching, Sorokin affirms that "the way out will always be the 'way of death,' ordeal and destruction." He seems to speak to us, almost as did Amos to Israel, "Ye only have I blessed of all the nations of the earth"; therefore we, like Israel, have to face that awful word: "therefore I will punish you for all your iniquities" . . . "seek good, and not evil" . . . "Seek the Lord and live!"

If we as Americans do not do this—there is the counterpart of Assyria on our not-too-distant horizon!

"Oh, Mother, isn't he a nice Indian?"

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

The morning we arrived in New York Harbor from Oslo, Norway, was bitterly cold. Many inches of snow had fallen the night before, and even the most modern snow-removing equipment had not managed to plow out this immense city.

Our voyage had been—to say the least—highly disagreeable. Due to severe gales and engine troubles we were two days delayed. We had virtually "rolled" across the ocean.

A biting cold wind greeted us when we were coming off the boat and blew right through all our heavy Norwegian winter clothes. Our Grandmother was waiting for us at the pier, armed with blankets, scarfs, extra mittens, and socks. My husband had to stay to look after our luggage, so we women and children marched out into the snow to find a taxi. The snow was so deep that a taxi, or any other car, just couldn't get through. So we had to walk and carry the children on our arm. After only one city block the children were so frozen through that they began to whimper and cry. So we asked for "shelter" at the nearest house to get warmed up. A friendly colored man ushered us into a medical supply store—"Just get warmed up," he said, "and stay as long as you wish!"

Timmy, my 4-year-old son, looked at the colored man in utter amazement. Why, he had never seen such a man before! Since he didn't understand English at that time, I translated to him what the man had said. Still shivering with the cold and excitement of the long trip he announced happily—

"Oh, Mother, isn't he a nice Indian?"

"This nice man isn't an Indian, but a colored man," I explained to him later as a taxi finally took us uptown to my parents' home.

"Oh, I see," Timmy nodded understandingly, "he is the same kind of color as Kristin's dollie Totto."

And he was quite right. Totto, Kristin's beloved dollie, which was very black, had also crossed the ocean just now, and in a real Norwegian fisherman's outfit. Complete with rubber boots and plastic hat and coat.

Thus Timmy's first impression of people who are different from what he is accustomed to seemed to have been a success.

Kristin, age 7 then, didn't need to get any first impressions. She vividly remembers a lovely colored nurse, who, as a Fulbright student at the University of Oslo, visited us frequently at our house.

As in Oslo, Norway, there are no problems of race discrimination in our area of Wisconsin. Here everyone is white, almost everyone is either of Norwegian or Germ descent. There are more Lutherans here than people all other denominations put together. Therefore we only teach our children about people who are not same as we are from books and from personal stories.

Kristin and Timmy have seen a great variety of peo in New York, of course. They know that my husba and I have studied and worked with people from ma lands and of many colors. Still, race discrimination, seg gation, or as the South Africans call it "apartheid," is far, far away from us—and so unreal to us—that it is easy to say that we are all one in Christ. We are brothers who should love each other.

The children will quite naturally answer—"After we have heard so much about our missionaries who br the Gospel to many different kinds of people. We v love them all!"

Now our children are still small, but some day th will go out into the world and meet the problems discrimination. How will they react to it? Will they foll our well-intended teachings or will they feel and superior because they are white and Protestant?

I do not know the answer, but I do know that we ho to instill into them time and time again that, no mat what race or color, all men are created equal.

Yes, my children are still small, and racial prejud and hatred doesn't exist for them at all. On the contr —it was exciting, interesting, when a colored family dr through our town and stopped at a local store.

"And you should have seen the boy they had," Kris told us, "my girl friend said he was just coal black a had the whitest white shirt on and lots of curls."

A big smile flashed across Timmy's face—

"Don't you remember we saw a little colored boy o before? He was just a baby, real tiny and black. peeked through Grandpa's office door. (Grandpa is pediatrician.) Wasn't he cute with his big black eye and his parents were so proud of him and were so hap because he was well again. Remember?"

Mojave Revisited

Recollections in Tranquility

am presently on a train, skirting the vast barrenness he Mojave Desert. The immensity of sand and brush ning out to the clay-colored mountains is as familiar me as the inside of my hand. Here I came sixteen rs ago with an armored division to spend some nths in tank tactics in preparation for the North ican campaign.

ince my earliest acquaintance with American litera-e, I had read about the romance and the austere uty of our western deserts. I had been fed on a pulpy of *Western Stories,* fiction so low in literary quality t even as a twelve-year-old I cringed. But no matter v bad the literature, the impression I had of the stern wilderness was a romantic pastiche of horse her, gun steel, and blue mountains. It is impossible me to convey the disillusionment I felt when we mbarked at Needles, California, and headed across desert. It seemed to me then that the desert, or at t our role in it, was a huge practical joke. The sand endless, the mountains were endless; no road ever to anything except more sand and more rock. I not depressive by nature, but I must confess that Mojave Desert left me strangely melancholy, and se few occasions on which I broke away and felt walks under my feet again and the blessing of a hot wer were like brief moments of lucidity in the life a lunatic.

s a chaplain I was supposed to be a geyser of op-ism in that land barren of cheer. I worked at it. frequently the boredom, the absolute and unre-ed boredom of mountains which looked exactly e and of brush which was unfailingly similar, left spirit lumpy.

ouisiana had been bad enough. The moccasin-in-ed bayous, the razor-backed hogs, the red-necked zards which hovered like doom over our heads, did conduce to joyousness of spirit. But at least there s variation.

The Undying Worm

is, I believe, Jean Paul Sartre who defines hell as edom. I am not sure that this exhausts the concept of l, but I am very sure that no more subtle form of ishment could be devised. I remember it from Sun-s on the farm when I was a very small and rebel-lious boy. I was full of energy, and everything else was wrapped up in snoring tranquility. I remember it from railroad stations and airports and crawling queues. Empty time—time across which nothing moves; empty space—space devoid of color and line—this was boredom, and this, I felt, was the desert, the land that God forgot, bleak, gritty, infinite.

Rendezvous With Myself

I do not want to quarrel with the slim and melancholy me of sixteen years ago. It is a poor pastime to hold one's youth up for ridicule. But I think I was wrong then, and I think I am wrong now to make a necessary equation between any part of creation and boredom. My difficulty in 1943 was that I failed to make a resource of the desert. I did not have Lawrence of Arabia's brilliant insight into the correlation between monotheism and the wilderness. I did not know or did not want to believe that when the earthly scene is reduced to its simplest ingredients the revelation of God is more unmistakable. The old Hebrews knew this and were afraid of the beguiling complexity of a civilization nurtured by fertility. The fourth-century Eastern monks knew this and began to build the towering structure of Christian mysticism with the sparse materials of the wilderness.

I look out now over the dusty olive and the parched taupe of this almost lunar landscape, and I am gripped by a nostalgia for it. Perhaps here in the bitterness and the loneliness was a treasure which I did not have the courage or the imagination to possess. Perhaps God was in this place and I knew it not.

For the Family Altar

J. R. Hesten

Toward the Second Sunday in Advent — *The Call of G*

The Epistle: 10:35-39 • The Gospel: Luke 12:35-40

Monday, November 30

WHAT IS THE CALL?

II Thessalonians 2:14

To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ.

A simple way of describing God's call is to say that it is God getting our attention so that He may show us what He has in mind for us. Unless He manages to do this we miss out entirely on His salvation. Man misses because he does not know about God's will. He does not think of it all by himself because he is not concerned. God's purpose is to call man's attention to the salvation He has offered. He does this by showing man his need and awakening in him a desire to have that need tended to.

How foolishly we can inquire into all manner of things, O God, all the while missing the important investigation of Your will. Our prayer is for those yet uncalled, that they may turn their attention to You and thus obtain "the glory of our Lord Jesus." May Your voice be heard above the sound and clatter of this present world. Amen.

Tuesday, December 1

WHY DOES GOD CALL?

II Timothy 1:9

Who called us . . . not in virtue of our works but in virtue of his own purpose.

If God were to wait for man to arrive at a certain state of goodness before He called him, the call would never be made. This is true because man by himself never arrives at a stage of goodness; in sin, he remains in sin until God enters the picture. The only reason God calls man is that He loves man and has pity upon him. God, the holy, seeks man the undeserving. This is the only reason God calls man: His love. It is God's move always, man's never. It is most remarkable that God should set out to get the attention of sinful man!

As we consider Your concern over us, O Lord, we know that we think upon a mystery too great for us. But make us thankful for this truth that the balance is tipped from justice to the side of mercy, and You constantly set out upon the campaign of winning the attention of man. Give us a new understanding of grace. In Jesus' Name. Amen.

Wednesday, December 2

WHOM DOES GOD CALL?

I Timothy 2:4

Who desires all men to be saved a to come to the knowledge of the tru

All people are included on the of those whom God wants to call. does not decide that He will call some and not on others. Every pers is in need of salvation, and God wa every person saved, therefore it is desire that every person be called. has made this plain in the Word, the command to the Church is to br this message to all people. One of dangerous doctrinal errors is the teach that there is a select number of peo that God wants saved. God would h *all* people saved.

We thank You, gracious Father, t Your love is inclusive, that You do leave anyone out. Impress upon th who know Your will the importance bringing the message of the Gospel i all the world that people may hear Y call to repentance and faith. Forgive for our own lack of concern for eternal welfare of others. Amen.

Thursday, December 3

HOW IS THE CALL MADE?

John 5:39

"You search the scriptures because you think that in them you have eternal life; and it is they that bear witness to me."

God, in the Holy Spirit, is not limited to a single means when He sets out to call a sinner to become aware of his need of grace. But it can be said that for the most part He uses the Word of God, whether it is read by the individual, preached to him, or talked about. Sometimes God issues the call through an experience of sorrow or crisis; sometimes through the influence of godly people. He has a variety of approaches, the aim of which is to awaken man to the truth.

Sometimes, dear God, man comes to a point of extremity which You quickly turn to Your opportunity. We praise You for Your care which drives You to seek the good of man, the bringing of man into the right relationship with the Word, for making man receptive to the Word of Life. Re-call us, O God, if we have gone astray. Amen.

Friday, December 4

PURPOSE OF THE CALL

Acts 2:38

"Repent, and be baptized . . . for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit."

This is the reply that Peter made to the people on Pentecost when, after he had preached to them, they asked, "What shall we do?" Then Peter was in position to state the purpose of God's call: repentance of sin, receiving Christian baptism, and the Holy Spirit. God has a two-fold purpose in calling man. The first is to stop him in his life of sin, to realize that he is in danger; the other is to start him off on the new life in Christ.

I pray, blessed Jesus, that the call has been truly effective in my life. Keep me concious of the awfulness of sin and its power to destroy the new life You have given me. Cause me by constant reliance upon prayer and the Means of Grace to grow and prosper in the life to which I have been called. Amen.

Saturday, December 5

RESPONSE TO THE CALL

John 5:40

"Yet you refuse to come to me you may have life."

These were sad words that Jesus sp to these people, and they are words Jesus repeats today. The truth is even though God calls, man has the po er to refuse the call. The object of call cannot begin to become effective til man makes the response. This is fearful power left with man. When Holy Spirit is allowed to do His wo He will help man to make the respon We thank God that not all men h out against the bidding of His call, answer in repentance, and become obe ent to the commands of God.

As members of the household of fa make us mindful, dear God, of the sh we have taken in the work of evang izing, of bringing people to the tru Make us winning and sincere so that the reflected glory of our Savior we m be instrumental in this wonderful wo We too would rejoice over every sin who answers Your call. Amen.

e, Ike to Meet

esident Eisenhower will be re-
d in audience by Pope XXIII on
lay, Dec. 6, Vatican authorities
unced.

iis will be two days after the
dent takes off in a jet plane from
ington, D.C., on an historic 20,-
nile visit to nine countries in
pe, the Middle East, Asia and
a in connection with his trip to
for a meeting of the Western
Four on Dec. 19.

esident Eisenhower is due in
on Dec. 4 and will leave the
l shortly after his meeting with
Pope.

tican circles meanwhile expressed
ification" over the Chief Execu-
plans to visit the Pontiff, whose
birthday falls on Nov. 25.

esident Eisenhower's visit to the
an will be the first by an Ameri-
President in 40 years.

e only other President to visit a
was Woodrow Wilson, who was
ed by Benedict XV on Jan. 4,
prior to the Paris Peace Con-
e. Like President Eisenhower,
n was a Presbyterian.

Left Out . . .

-U Union Adopts Creed

presentatives of the American
rian Association and the Uni-
ist Church of America officially
ved the merger of their two de-
nations at a joint session in Syra-
N. Y.

be known as the Unitarian Uni-
ist Association, the new church
will combine some 100,000 Uni-
s and 75,000 Universalists.

er the two groups acted to re-
within the Christian tradition in
rise last-minute move. In separate
ss sessions, first the Universal-
d then the Unitarians approved
npromise constitutional amend-
which contained a disputed
ent of purpose for the new de-
nation.

In its final form, it read: "To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarized in the Judeo-Christian heritage as love to God and love to man."

With this statement intact, the constitution was adopted by the Universalists 238-33, and by the Unitarians 518-43.

At the joint session delegates had defeated an amendment mentioning Jesus and the Judeo-Christian tradition which had been inserted in the new Church's constitution by the 12-member merger commission which drafted the union document.

It stated as the Church's aim: "To cherish and spread the universal truths taught by Jesus and the other great teachers of humanity in every age and tradition, and prophetically expressed in the Judeo-Christian tradition as love to God and love to man."

—RNS Photo

LIBERALS UNITE—Leaders of the Universalist Church of America and the American Unitarian Association symbolize the merger of their denominations with a handshake at a joint session in Syracuse, N. Y. They are Dr. Philip R. Giles, Universalist executive head (left); and Dr. Dana MacLean Greeley, Unitarian president.

(While bound by no creed, Unitarians and Universalists generally do not believe in the divinity of Christ, but they accept his ethical teachings. Past general statements of both bodies have included references to Jesus.)

Hollywood Biblical Extravaganzas Scored

Hollywood's Biblical extravaganzas are really anti-Biblical, the *Christian Century* magazine has charged.

In the lead editorial of its Oct. 28 issue, the undenominational Protestant weekly says what is worse is that the Protestant churches of this country are being used to promote such new films as "The Big Fisherman," "Solomon and Sheba," and "Ben Hur."

The *Century* said such films represent Hollywood's discovery "that Bible and bubblebath make an unbeatable box office combination."

"We cannot remedy everything about Hollywood," the editorial added, "but Protestants can at least begin to challenge the promotion of lurid distortions of the Bible. Protestants need not subsidize these vulgar efforts to use the Bible against itself."

Protestant churches, said the *Century*, have been giving publicity in their bulletins and periodicals to such other Hollywood "anti-Biblical" productions as "The Prodigal," "David and Bathsheba," "Samson and Delilah," and "The Ten Commandments."

"Biblical religion grew up in protest against the fertility cults of the ancient Near East," the editorial argued. "Could it have coped with the subtler perversion of our Far West?"

The magazine declared that some of the movie promotional material it has received "could have been taken from one of the 50 cent pornography magazines."

Criticizing the huge cost of the films, the *Century* added, "Much of the money will come from church people whose religious leaders have urged them to attend."

Inter-Continental Parish Conservation

By a new international operation of a kind never before tried by any major Protestant confession, Lutheran Churches are attempting to meet a problem that has plagued them for more than a century—the wholesale losses in membership through inter-continental migration.

This was revealed here at a "European working party" called to discuss the Lutheran World Federation's migrant referral service which was inaugurated last year by action of the federation's Minneapolis Assembly in 1957.

The attending representatives of Lutheran Churches in the "emigration countries"—Finland, Sweden, Norway, Denmark and Germany—heard that the new service is already helping to keep church contact with their people when they leave their homelands and resettle in the Americas, Australia, or South Africa.

In the first year the service was in operation, it provided contact and referral for some 4,600 persons out of 57,000 Lutherans estimated to have migrated in that period, reported Donald E. Anderson of Geneva, LWF secretary for resettlement and material relief.

"We're Ready Now" . . .

Missouri Invites Talks

The Lutheran Church — Missouri Synod has officially accepted an invitation from the National Lutheran Council to participate in discussions of present and future cooperative activities in American Lutheranism.

Formal notification of the acceptance was made in a brief letter which Dr. John W. Behnken of St. Louis, Mo., president of the Missouri Synod, sent to Dr. Paul C. Empie, executive director of the NLC, on Oct. 28.

Dr. Behnken said the Synod's Committee on Doctrinal Unity has "requested me to inform you of our readiness to meet with you for the purpose of exploring the status quo, at a date mutually satisfactory."

As the unity committee will hold a regular meeting on Nov. 27-28, Dr. Behnken suggested to Dr. Empie that by then "you may wish to inform me about several dates which would be satisfactory to you."

He also noted that the committee's request was based on a resolution adopted at the Missouri Synod's 44th general convention in San Francisco last June. At that time, delegates voted to defer a decision on proposed membership in the NLC until 1962 because the Committee on Doctrinal Unity "is planning an exploratory meeting with officials of the National Lutheran Council."

At its annual meeting last February, the Council was notified that the Missouri Synod had "respectfully declined" the invitation to meet. Expressing "surprise and regret," the NLC urged the Synod to reconsider its refusal because of the matter's "vital importance to an effective Lutheran witness in America."

Last March, Dr. Behnken clarified the Synod's position regarding Lutheran unity by stating its "willingness and readiness" to meet under "propitious circumstances" provided that "doctrinal discussions are primary on the agenda."

An Interview With Mrs. Fry . . .

Lutherans in Middle East

"I didn't climb to the top of pyramid and I didn't ride on a came said Mrs. Franklin Clark Fry, wife the president of the Lutheran Wo Federation. "But I did ride a donke she added, chuckling.

Mrs. Fry, the attractive grandmot of four, was speaking of a recent eig week visit to Europe and the Mid East during which she and her w known husband, who is also preside of the United Lutheran Church America and chairman of the Cent Committee of the World Council Churches, did a great deal more th "donkey riding."

Their activities included everythi from poking around archeological ru to helping distribute Lutheran Wo Relief clothing to Arabs in border lages of Jordan.

Sandwiching sight-seeing betwe top-level church meetings, the F visited Austria, Greece, Turkey, Sy Lebanon, Jordan, Egypt and Ita They met with church leaders, inspe ed an LWF mobile clinic, talked w a king, explored museums, and walk through Jerusalem in the moonligh

In Jerusalem, Dr. Fry was receiv in audience by King Hussein of J dan.

On a personal tour of Luther work in the area, the Frys visited o of the LWF mobile clinics which M

—NLC Photo

CLOTHES FROM THE UNITED STATES—During her recent visit to the Middle East, Mrs. Franklin Clark Fry talked to Arab refugee children dressed in "Dorcas Project" clothes furnished them through Lutheran World Relief. More than 60,000 such garments, cut from Arab patterns and sewn by U. S. church women's groups, have reached Jordan refugee children to date.

Dr. Dahlen Honored

Dr. Magnus A. Dahlen was honored at a recognition dinner at the recent ELC National Charities Conference for 15 years of service as director of the Department of Charities of the ELC. The dinner was the culmination of the two-day conference in Minneapolis, Minn., Nov. 2-3.

Speakers who paid tribute to Dr. Dahlen on the program were Dr. C. L. Nasby, auditor for ELC institutions; Arthur H. Olson, director of the Coeur d'Alene Homes in Idaho; and Dr. F. A. Schiotz, president of the ELC. Mr. R. S. Ruud, president of the National Charities Conference, presented Dr. and Mrs. Dahlen with a gift from the institutions which he has directed. The Rev. G. S. Thompson, chairman of the charities board, was toastmaster for the occasion.

More Honor Rolls Added

Twenty-six churches have been added to the Honor Roll list of LUTHERAN HERALD.

The following churches are new among those who subscribe for the official church paper for every member family:

Trinity Church, Bricelyn, Minn.—H. H. Adix, Intern

Trinity Church, Boyceville, Wisc.—The Rev. Marvin E. Arneson, pastor

Big Grove Church, Belgrade, Minn.—The Rev. James Bjorge, pastor

Summit Church, Summit, S. Dak.—The Rev. Philip Blilie, pastor

Washington Prairie Church, Decorah, Ia.—The Rev. Elmer Ellefson, pastor

Capron Church, Capron, Ill.—The Rev. John Hagen, pastor

Knife River Church, Stanley, N. Dak.—The Rev. M. D. Hatlestad, pastor

Zion Church, Deary, Idaho—The Rev. Manley Helleson, pastor

First Church, Willow City, N. Dak.—The Rev. Alton Hillesland, pastor

First Church and Singsaas Church, Hendricks, Minn.—The Rev. A. H. Holm, pastor

St. Paul's Church, Renwick, Ia.—The Rev. Norman Johnson, pastor

Bethany Church, Leland, Ill.—The Rev. Sterling Johnson, pastor

Aurdal Church, Forbes, N. Dak.—The Rev. Gerhard Lingen, pastor

Barneveld Church, Barneveld, Wisc.—The Rev. Raymond L. Mehl, pastor

Zion Church and Volin Church, Volin, S. Dak.—The Rev. V. G. Mostrom, pastor

Highwater Church and Old Westbrook Church, Westbrook, Minn.—The Rev. Bennett Opdahl, pastor

First Church, Kenyon, Minn.—The Rev. B. M. Rogness, pastor

Hope Church, Walker, Minn.—The Rev. Oscar R. Swenson, pastor

Ascension Church, San Francisco, Calif.—The Rev. L. I. Torgerson, pastor

Hawley Church, Hawley, Minn.—The Rev. C. F. Turmo, pastor

Big Elk Creek Church, Elk Mound, Wis.—Vacant

Elk Mound Church, Elk Mound, Wis.—Vacant

Kenneth Church, Kenneth, Minn.—Vacant

NORTH DAKOTA CHURCH DEDICATED—The recently dedicated Our Saviour's is framed by beautiful prairie clouds in its rural setting near Williston, N. Dak. The new church was dedicated in September by Dr. L. E. Tallakson, president of the North Dakota district. Our Saviour's is a result of a merger in 1917 of three congregations. In the 30's, however, the church ceased to exist. It was reorganized in 1949 and eventually became part of the Prairie Valley parish of rural Williston, now served by the Rev. Peter N. Tengesdal. This is the third church to be built and dedicated in this parish since its formation in 1954.

y described as being furnished with bed, under which equipment is red, water, a sterilizer, a small kitch- and pharmaceutical materials. very inch of the unit is used," she d.

Each mobile clinic is staffed with a tor, a nurse and a pharmacist. One the six static LWF clinics replenish- the supplies of the mobile units ich make the rounds of the border ages.

"The large number of people who it the clinics shows the confidence people have in this service," Mrs. commented.

Explaining the process of clothing tribution in Jordan, Mrs. Fry said bales of used clothing from Lu- an World Relief went first into large sorting room where refugee men sort clothing into piles for n, women and children, picking out items which may be unusable.

The damaged articles then go to a ing room where they are made r into wearable clothing. "It amazed what they were able to do with clothing," Mrs. Fry said. "They ly utilize every single thing we d them."

n the sorting room, bundles are le for every family on the relief with an item of clothing for each mber of the family. The bundles then loaded on a truck.

n the frontier village as the cloth- was handed out, Mrs. Fry watched faces of families receiving their "Some were very stoic," she ex- ned, "but others would dance for "

Usually men came to receive the dle for their families, while the nen hid behind the village wall. after receiving the parcel, the man ld give it to his wife to carry ae."

oth the Frys found Arab hospitality ost overwhelming. "Everywhere we t we were offered cigarettes and ee. Dr. Fry doesn't really like cof- but he had to drink an awful lot t."

f special interest was a side trip the Dead Sea where the director of Palestine Archeological Society onally showed them the cave where Dead Sea Scrolls were discovered.

What's in a Name?

"It might be embarrassing." The council of Woodcliff Lake, N. J., agreed and quickly changed the name of Dam Road, on which the new Christ Lutheran Church was being erected, to Church Road.

But the potential embarrassment was multiplied when it was discovered that the street continued into neighboring Hillsdale, where it was still called Dam Road. Imagine how popular usage might combine the two names!

So the Hillsdale council agreed to make it "Church Road" too. Council members from both cities are pictured here with the Rev. James I. Opsal watching the new street sign being put into place. The potential embarrassment had good results, however. The good-natured publicity over the name called the attention of people of the area to the first congregation of any denomination to be organized in Woodcliff Lake since it was founded in 1894.

Until the first unit, pictured in the background, was completed, the congregation met in the oldest public building in town, a schoolhouse erected in 1894. The house in the right background is the oldest parsonage in the ELC. The house was built in 1750.

COLLEGE AND SEMINARY ENROLLMENTS

After the humorous humblings of freshman initiations, the opening kick-offs of first football games, and the multitude of formal and informal social gatherings, a total 9,248 students have opened their books in the eleven seminaries, colleges, and schools of the ELC.

Listed below are the enrollments as of September 21, with a comparative list for the same date a year ago.

	1958	1959	Gain or Loss
Luther Theological Seminary, St. Paul, Minnesota	565	541	—24
Luther Theological Seminary, Saskatoon, Sask., Can.	31	24	—7
Total Seminaries	596	565	—31
Augustana College, Sioux Falls, South Dakota	1372	1453	81
Concordia College, Moorhead, Minnesota	1537	1626	89
Luther College, Decorah, Iowa	1211	1229	18
Pacific Lutheran College, Parkland, Washington	1502	1667	165
St. Olaf College, Northfield, Minnesota	1840	1807	—33
Waldorf College, Forest City, Iowa	336	309	—27
Total Colleges	7798	8091	293
Augustana Academy, Canton, South Dakota	229	240	11
Camrose Lutheran College, Camrose, Alberta, Can.	178	203	25
Lutheran Collegiate Bible Inst., Outlook, Sask., Can.	139	149	10
Total Secondary	546	592	46
GRAND TOTAL	8940	9248	208

Churches

Worland, Wyo.—First service Grace Church, a new Home Mi congregation here, was held Oct. The Rev. Alf W. Hjemboe began in Worland in September. Fo organization of the congregatio planned for early in 1960.

Lyle, Minn.—Six Mile Grove Ch here observed the centennial of founding in September. Festival sp ers were the Rev. O. M. Langeho a former pastor, Dr. J. A. Aasga president emeritus of the ELC, Rev. S. Moe, and the Rev. Oscar derson.

Salem, Ore.—Grace Church, the Lowell Holte, pastor, celebrated its anniversary at its annual Mission tival Sunday in October. Dr. H Foss, president of the Pacific Dist was guest speaker at the festival ser

Edison Park, Ill.—Edison Church, the Rev. A. Gordon Na pastor, dedicated its new organ at concerts on Reformation Day. Mr Power Biggs played the dedicatory certs.

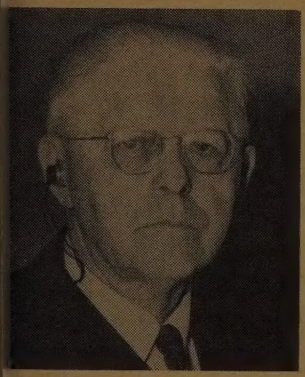
Hanska, Minn.—Linden Church here celebrated its 100th anniver recently. The Rev. Ronald Soderq a former pastor, spoke at the mor festival service. The Rev. G. B. gard, assistant to the president of Southern Minnesota District, spok the afternoon service. A feature of afternoon service was the dedicatio a newly completed addition to the ish building and of a bronze mem plaque containing the names of th founding families. The Rev. V. F. son, another former pastor, also bro greetings at the afternoon session. Rev. Albert E. Erickson is the pre pastor of Linden Church.

Madelia, Minn.—Trinity Ch here recently approved a $34,000 s sorship loan to Faith Church, R City, S. Dak. The loan will en the young congregation to repay loan from the Home Mission De ment to build additional Sunday s facilities.

Silverton, Ore.—Trinity Church, Rev. Alvin L. Selid, pastor, rece voted to enlarge its organ and chimes. This improvement, plus

rovements in the church property, made possible through a gift of 000 from the estate of the late or C. Pedersen, given to the church nemory of Mr. Pedersen's parents, Rev. and Mrs. N. Pedersen, who ed Trinity Church from 1893 to .

Obituary



r. Carl M. Weswig, 86, died Oct. n River Falls, Wis. He was born h 21, 1873, in Trondheim, Nor- and came to America in 1880. was believed to be the oldest living nus of St. Olaf College. He was uated from Chicago Lutheran nary and also attended Chicago Leipzig universities. He served as pastor in Chicago, Clinton, Wis., and St. Paul. In 1905 he was appointed instructor at the United Church Seminary in St. Paul and the following year was named professor of church history. He held that position until his retirement in 1947.

During World War I he was camp pastor at Great Lakes. He served as vice president and president of the Young People's Luther League. He was editor of **United Lutheran** in 1914 and 1915 and was president of the Fairview Hospital board in Minneapolis for many years. He was a member of the English Mission Commission, the Home Mission Commission, the Union Committee, the Board of Charities, Book Mission, Lutheran Bible Institute board, and the Santal Mission board. In 1898 he married Marie M. Wing, who preceded him in death. He is survived by a daughter and two sons. Funeral services were held at St. Anthony Park Lutheran Church, St. Paul, which he served until a full-time pastor was called. Burial was in Kenyon, Minn.

Mrs. Mathilde Oefstedal, 93, died Oct. 17 in Park Ridge, Ill. She was the widow of the Rev. Andreas Oefstedal and mother of the late Rev. Rudolph Ofstedal. She is survived by three daughters and a son.

The Rev. G. R. Estrem died Oct. 22 at Longview, Wash., two weeks after suffering a stroke. He was born Sept. 10, 1884, at Willmar, Minn. He attended Willmar Seminary, Luther College, and Luther Theological Seminary, and was ordained in 1909. He served as pastor at Denver, Colo., and Reeder, Cooperstown, Maddock, and Fargo, N. Dak. For several years he was vice president of the North Dakota District. Since retiring in 1953 because of illness, he had lived with a son in Kelso, Wash. He was married to Therese Nelson in 1913. He is survived by his widow and five children, including the Rev. Norman K. Estrem of Chinook, Mont., and Mrs. Robert Nedrud, Pelican Rapids, Minn. One son, the Rev. Erling Estrem, preceded him in death. Funeral services were conducted in Longview.

Mrs. Inga Grangaard Berge, widow of the late Rev. M. J. Berge, died Oct. 14 while visiting in Waukon, Iowa,

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where she was born in 1885. She had lived in Iola, Wis., Wildrose, N. Dak., and Underwood, Minn., and at the time of her death made her home in Henning, Minn. She was matron of the Pioneer Memorial Home in Fergus Falls for five years, and had served as circuit WMF president. She is survived by a son and four daughters. Funeral services were held in Waukon and Henning.

——Announcements——

Free—several pieces of chancel furniture. Write First English Luth. Church, Tyler, Minn.

Wanted—about 50 used Concordia hymnals. Write Bethel Lutheran Church, Northfield, Minn.

Wanted—3-4 doz. used Lutheran Hymnaries, music ed. Write Donald Engum, East Bennett Valley Luther League, R.R. 2, Independence, Wis.

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The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. There is no charge for this service. (Refer to ad number when inquiring.)

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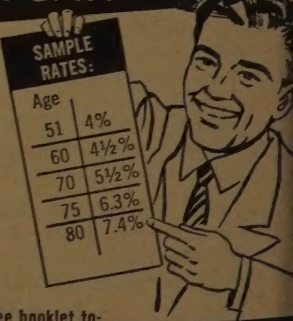

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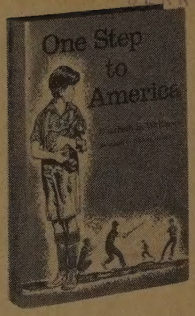

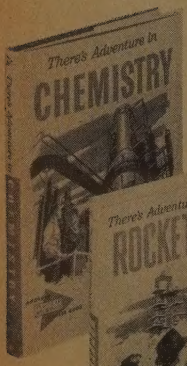

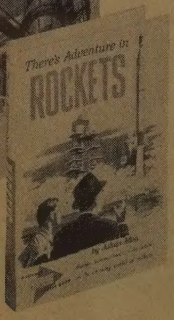

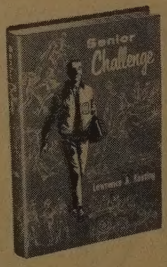

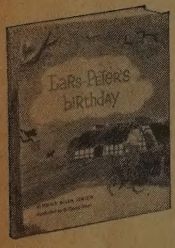

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